COMMENDING DAVID SCHWARTZ ON HIS 34 YEARS OF SERVICE TO THE FOREST LAKE, MINNESOTA, POLICE DEPARTMENT

HON. MARK R. KENNEDY

OF MINNESOTA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, January 20, 2004

Mr. KENNEDY of Minnesota. Mr. Speaker, I rise today to commend David Schwartz on his 34 years of service to the Forest Lake, Minnesota, police department. Among David's accomplishments during his service are mentoring young officers, creating a youth safety camp, and participating in the National Night Out program. His colleagues describe him as a fair and trustworthy person and someone that has always done what he considers best for his community.

Born in 1948, Schwartz and his family moved to Forest Lake in 1964. He graduated from Forest Lake High School and holds degrees from Lakewood Community College, Metro State University and a master's degree in police leadership from St. Thomas University. He and his wife, Lucy, live in Hugo, Minnesota, and have three grown children, Bryan, Matt and Margaret, and two grandchildren.

David began his career as a part-time police officer in 1969 and rose through the ranks until he was promoted to chief in 1979. When he first put on the officers uniform, the department operated with one radio channel for communication and handled about 2,000 calls per year. At his retirement, the Forest Lake police force now uses 16 radio channels, an on-board computer system and radar weather images to handle the 13,000 calls per year they receive.

Chief Schwartz plans to stay busy during his retirement and is looking forward to teaching and doing some writing. He also plans to spend some much deserved time with his family at their cabin in northern Minnesota.

Mr. Speaker, Chief David Schwartz has been working to make Forest Lake a safer community for the past 34 years. I join the residents of Forest Lake and all of Minnesota in thanking him for his service to his community and his tireless efforts to make Forest Lake a wonderful place to live.

HONORING DR. MARTIN LUTHER KING

HON. RUSH D. HOLT

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Tuesday, January 20, 2004

Mr. HOLT. Mr. Speaker, I rise to revise and extend my remarks.

I submit to the RECORD the remarks of Dr. Valerie Smith, the Woodrow Wilson Professor of Literature and director of the Program in African-American Studies at Princeton University. Dr. Smith delivered this speech yesterday, January 19, 2004, in honor of Dr. Martin Luther King, Jr. As you will see, the speech draws heavily on the words of Dr. King himself. I venture to say that Dr. King's words will continue have more lasting value than anything we say here on the House floor today.

[Keynote Speech, Jan. 19, 2004]

IN MEMORY OF DR. MARTIN LUTHER KING, JR.

PRINCETON UNIVERSITY MARTIN LUTHER KING DAY CELEBRATION

(By Valerie Smith)

On December 10, 1964, the Rev. Dr. Martin Luther King, Jr. accepted the Nobel Prize for Peace. In the speech he delivered on that occasion, he was careful to acknowledge that he accepted the award not on his own behalf, but in the name of all who made the Civil Rights Movement, and thus his leadership, possible.

''From the depths of my heart [he said] I am aware that this prize is much more than an honor to me personally.

''Every time I take a flight I am always mindful of the many people who make a successful journey possible, the known pilots and the unknown ground crew.

''So you honor the dedicated pilots of our struggle who have sat at the controls as the freedom movement soared into orbit. . . .

''You honor the ground crew without whose labor and sacrifices the jet flights to freedom could never have left the earth

''Most of these people will never make the headlines and their names will not appear in Who's Who. Yet the years have rolled past and when the blazing light of truth is focused on this marvelous age in which we live—men and women will know and children will be taught that we have a finer land, a better people, a more noble civilization—because these humble children of God were willing to suffer for righteousness' sake.''

On February 9, 1968, Dr. King preached what we might consider to be his own eulogy from the pulpit of Ebenezer Baptist. Ebenezer is, of course, the prominent black church in Atlanta in which he grew up, which his grandfather and father had pastored, and which Dr. King co-pastored with his father, the Rev. Martin Luther King, Sr.

This sermon, entitled ''The Drum Major Instinct,'' was, like so many of his sermons, speeches and writings, at once reflective and prophetic. In it, Dr. King analyzes the human desire for greatness and recognition. He explores various manifestations of this compulsion, from the personal and insignificant to the national and cataclysmic. For from his perspective, the desire among individuals ''to be important, to surpass others, to achieve distinction,'' is linked to the struggle among nations ''engaged in a bitter, colossal contest for supremacy.'' As he puts it:

''. . . Nations are caught up with the drum major instinct. I must be first. I must be supreme. Our nation must rule the world. And I am sad to say [he continues] that the nation in which we live is the supreme culprit. And I'm going to continue to say it to America, because I love this country too much to see the drift that it has taken.''

This sermon culminates in Dr. King's eloquent and heartbreaking reflection on how he would like to be remembered. He tells his congregants: ''If any of you are around when I have to meet my day, I don't want a long funeral. And if you get somebody to deliver the eulogy, tell them not to talk too long. Every now and then I wonder what I want them to say. Tell them not to mention that I have a Nobel Peace Prize, that isn't important. Tell them not to mention that I have three or four hundred other awards, that's not important. Tell him [sic] not to mention where I went to school. I'd like somebody to mention that day, that Martin Luther King, Jr. tried to give his life serving others. I'd like for somebody to say that day, that Martin Luther King, Jr., tried to love somebody. I want you to say that day, that I tried to be right on the war question. I want you to be able to say that day, that I did try to feed the hungry. And I want you to be able to say that day, that I did try, in my life, to visit those who were in prison. I want you to say that I tried to love and serve humanity.

''If you want to say that I was a drum major, say that I was a drum major for justice; say that I was a drum major for peace; I was a drum major for righteousness. And all of the other shallow things will not matter.''

Two months later, these words were broadcast at his funeral.

Each year at this time, as a nation we pause to remember and to honor the life and legacy of the Rev. Dr. Martin Luther King, Jr. We typically recall the highlights of his remarkable and all-too-brief career: his leadership of the triumphant Montgomery Bus Boycott of 1955–56; his climactic speech on the steps of the Lincoln Memorial during the 1963 March on Washington for Jobs and Freedom; his receipt of the Nobel Peace Prize in 1964; his assassination in Memphis in 1968. Furthermore, typically, we replay the most familiar sentences from his most famous speech, a speech we have all come to know as his ''I Have a Dream'' speech. Those words, of course, include the following: ''I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.''

Without a doubt, the achievements that mark the high points of Dr. King's career are extraordinary. And without a doubt, his words on the steps of the Lincoln Memorial on August 22, 1963, are some of the most eloquent uttered by one of the preeminent orators of his generation or indeed, any other.

But by focusing on the same moments in Dr. King's life, and on a few words from one speech in particular, we, paradoxically, reduce him to the status of an icon. We do a disservice to his memory, to the movement to which he gave so much and in the service of which he died, and to the legacy we seek to honor. For the struggle for freedom and equality preceded and extends beyond what we commonly call the Civil Rights Movement. As he suggests so eloquently in his Nobel acceptance speech, The Movement was and is larger than his leadership. And of course, Dr. King was much, much more than these phrases and these moments.

To limit him to a few words denies the boldness, the complexities and the contradictions of his vision for humanity. To freeze Dr. King at these moments of his greatest visibility is to ignore his frailty, his vulnerability, and his transformations. By seizing upon the image of Dr. King at the pinnacle of his success or at the moment of his martyrdom, we risk allowing him to stand in for the Civil Rights struggle in its entirety, thereby rendering invisible the less well-known or indeed unknown foot soldiers without whom there would have been no Movement. To restrict him to these few representations deprives him of the power to inspire us to action. For if we believe that he was somehow fundamentally and essentially greater than or different from who we are, then we render ourselves unable to follow his example. In other words, to limit Dr. King to a few phrases and a few moments makes us complicit with an act of cultural amnesia, perpetuated in the name of memorialization.

Today I ask us to consider how we commemorate Dr. King not to suggest that we as a nation dispense with such ceremonies and celebrations. Rather, I raise these concerns in order to challenge us to work out the most meaningful way to honor his legacy. I want to suggest that as we remember Dr. King, we commit ourselves to a vision of memory as a critical function. Let us draw